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MRS. ASHMEAD'S BUREAU DRAWER

Literature Department of the
Woman's Board of Home Missions of the
Presbyterian Church
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Mrs. Ashmead's Bureau Drawer.

"How did it come about? Well, a bureau drawer and a dream were the cause, I think," said Mrs. Ashmead; and then as Mrs. Stowe opened her big blue eyes wide in interest and astonishment she added:

"Of course, dear, it was the Lord who brought it all about, but the bureau drawer and the dream were the instruments he used to show me what a sinful, wicked, selfish woman I was getting to be."

"Mrs. Ashmead! You a sinful, wicked, selfish woman! Why, only yesterday I told John that you were one of those saintly women that I believed were born good, and that if ever I were half as good as you are I should feel certain that I was getting ready to die. But I do wish you would tell me what the bureau drawer has to do with your being so terribly in earnest about this matter."

Mrs. Stowe had recently come to be next door neighbor to Mrs. Ashmead. She was young, lovable and enthusiastic about whatever interested her. On this particular afternoon she had run over for a chat with her neighbor and found her as much absorbed in her last missionary magazine as Mrs. Stowe would have been in a novel, and then it was that she asked her how it all came about, and easily persuaded her friend to tell her.

"Twelve years ago," said Mrs. Ashmead, "we were living in the little town of Ferndale. A very cosy home we had and I took great pride in keeping it nice. Indeed, I had the reputation of being the best housekeeper in town. They used to say that one could never find a particle of dust in our house

from cellar to attic. I did a good deal of sewing for the children, and what with housework, sewing and reading a little, I was kept busy. On the whole, I was well satisfied with myself and my family. We always went to church and Sunday school, and I never thought of missing prayer meeting. I went to the ladies' sewing society and twice a year had it at our house and gave them a good time, if I do say it, and always had the men come to supper.

"Our church was small, but we all loved each other and loved our pastor too. (Dear, saintly man, he went to his reward ten years ago.) There was just one branch of church work that I never cared much about, and that was the ladies' missionary society. In fact most of our ladies felt the same way. Once in a while I used to go to the meetings, but it really seemed as though I couldn't spare the time. I eased my conscience by contributing to the cause, and it would have shocked me if husband had once neglected to pray in family worship every Sabbath morning for 'the dark places in our land' and for the 'isles of the sea' but we hadn't either of us any idea just where those places were or which of the isles of the sea were receiving gospel light, and as for knowing a single missionary by name, why, we never thought of it.

"One Sabbath Mrs. Hamilton, president of our missionary society, said to me: 'You'll come to our missionary meeting this week, won't you?' I thought at once of some of my spring cleaning that *must* be done and of Ida's two new dresses to be made, but I didn't like to say I was too busy, for I had made that excuse often before, so I answered, 'Yes, if I can;' but I'm sure I didn't say it as I would if it had been an invitation to an afternoon or evening social gathering. She looked disappointed. I could not get her look out of my thoughts all day, and I think I was a little ashamed to feel way down in my heart that I really did not want to go to the missionary meeting and was glad of an excuse to stay away. Monday the subject came into my

thoughts persistently and continually. It would not down. Tuesday morning Ida came to me and said:

"'Mamma, I just must have a larger bureau. Mine has been more than full for a long time and now there are so many things that I can't get my top drawer shut.'

"'Let's look at it,' I said. Ida began to pout a little for she knew that I had talked a good deal about her lack of order and she never felt very proud to have me make tours of inspection as I sometimes did. Ida was my only girl, and it was quite a trial to me that she took so little care in keeping her room properly.

"'You are neat, dear,' I had said many times, 'but, you are not orderly, and you *must* learn to be more tidy, or you'll never make a good housekeeper.'

"I looked at the drawer. I had never seen it in such confusion before, and I sighed in discouragement as I said:

"'Ida, you are getting more careless every day. Instead of improving you are going back; when, *when* will you ever learn to do things well?'

"'I don't see how I can help it if I don't have half room enough,' said Ida.

"'All the more need of system, my child. But let us see how much room you need. Take everything out and we will re-arrange the drawer.'

"Out they came on the bed. There was a good deal of rubbish, soiled ruches, frayed collars, handkerchiefs that belonged in the laundry bag, scraps of paper covered with algebra examples, Latin exercises and the like. They made together a big pile at the foot of the bed. Ida was quiet and I think ashamed. Then we put back just what belonged in the drawer, some things in boxes, some folded neatly in piles. It took us a good half hour, but when we finished Ida said:

"'What a difference it makes, mamma! Throw away the rubbish and arrange what is left with some system and there is plenty of room. I'll see how long I can keep it as nice as it is now.'

"I was encouraged, as I always was when the good resolutions were made. That night I was unusually tired from extra cleaning and sewing, but I couldn't sleep. Everything that had occurred during the day kept coming up in my mind. I thought about Ida and wondered if she really would grow more orderly. I hoped that I could be wise and patient in dealing with her; and then I thought of the missionary meeting which was to be the next day and wondered if I ought not to go. I hadn't been present for at least five months; perhaps it had been longer, I wasn't sure. Why had I been absent so long? something seemed to question almost sternly. I went over, sleepily, all my old arguments: Can't do everything; it would be different if we were rich and kept a servant to relieve me. Then one day it had rained; then I had had a good deal of extra company. How could I belong to the sewing society and the missionary society and keep my house neat and sew and attend to my home properly? It was surely too much to expect. Why, though, must I be bothered by this uncomfortable feeling? if it were right for me to stay at home why was not the question settled—why must it constantly vex me, *me*, Mrs. Ashmead, who everyone knew tried to do her duty and her share of everything? At any rate I had kept my dues paid promptly and I tried to console myself with that thought. 'Dues are not you, dues are not you,' seemed to sound in my ears.

"At last I fell asleep. Whereupon an apparition, like a man dressed in a long dark robe, approached, and said slowly and distinctly, 'Come with me.' I was almost startled by his peremptory and unnatural manner, but there was nothing to do but obey.

"I arose and quickly followed him. We entered a large empty room. It was very large—miles in length, I thought. The sides were completely lined with bureaus.

"I noticed that the bureaus were high and full of drawers. Some of these were closed; some partly

shut and others wide open. A strange, unnatural feeling came over me. I was so impressed with the immensity and stillness of the room that I turned, saying faintly to the guide :

" 'I—I think I will go home.'

" He smiled and said, ' Not yet.'

" ' What does it all mean ?' I asked.

" 'These drawers,' said my guide, ' are the lives of God's creatures. Each bureau represents a family, each drawer a human life. Some, as you see, are closed, never to be opened in this life. Others are nearly closed, which means that the Master's coming is near at hand. Those that are wide open are in the morning or noonday of their earthly stay. If you walk about and examine the contents you can see the character of each life. The reputation is what you can see from here—the outside. Look about before we take our tour of inspection.'

" 'Tour of inspection !' Where had I heard that before? Why, those were the very words I had so often used to Ida. Ida ! What Ida ? Everything seemed far away, but soon my mind cleared. I looked carefully from where I stood at the outside of these drawers. Some were beautiful—smoothly polished and without a scratch on the surface. Others were marred by careless usage, varnish rubbed off, knocks here and there that had taken more than the varnish—they had made deep dents in the wood.

" 'It is not very difficult,' said my guide, ' to keep the outside, the reputation, as good as new. Only be a little careful not to get the varnish off, for it's hard to get it back to look like new ; and as for these dents that you see, they are deep and always are likely to show. There is a kind of filling that has often been used, and it makes the surface so like the original that often the place of the dent is seen only by looking closely. In certain lights, though, the scars cannot be hid and the sham filling stands out plainly. You'll notice that you can't always tell from the outside how the drawer will look in-

side. Some of the best polished and most handsome ones are really the worst ones of all. Now we'll look into a few that are opened.'

"Many were in great disorder. I noticed that there was a good deal of what seemed altogether unnecessary, in fact out of place. 'Take away the rubbish and have some system about what is left, and there is plenty of room.' How familiar the words sounded! Why, they were the very words Ida had used, but when? It seemed years ago.

"One thing I noticed in my strange journey. Every drawer had some one package larger than all the others, so large that it was recognized at once as the chief thing in the drawer. The contents, as I said, were various, but there was always present this large package and I seemed to see at once the label written plainly on the side. One read, 'Love of this world.' The package was transparent and I could see the contents. Beautiful dresses, jewelry, invitations to parties, dancing, love of praise,—some of the things perfectly harmless in themselves, but O how much room they took up! 'That's the trouble,' said my guide. 'See, this drawer scarcely has room for the Bible.' I looked for it and could not find it for some time. There it was, way off in a corner, packed out of sight. Another drawer that I remembered had its chief package labeled, 'Love of money.' I thought at first this drawer had nothing else in it but I saw on closer inspection quite a number of small, insignificant articles all thrown in disorderly. Another drawer had a large bundle called 'Selfishness;' another of 'Ambition,' and so on. I noticed that the more nearly closed a drawer was, the larger was the chief bundle. 'It keeps growing,' said the guide, 'larger every day or smaller. It never remains the same.'

"We came to one drawer that my guide looked at lovingly. I saw that it belonged to one of my friends—a dear old lady of three-score years and ten. The drawer was nearly closed and all was in readiness. No confusion here. 'Set in order, set in

order,' said my guide. There was the large package, and it read, 'Love for those for whom Christ died.' Suddenly as I gazed a wondrous transformation took place. A heavenly light illumined the words and they read now, 'Love for the Master.' 'The label is still the same,' said my guide, 'the meaning has not changed. Now let us look at yours.'

"'No, O no, not yet, please. I dare not.'

"I tried wildly to shut my eyes, and then—I awoke. There was my own room. There was my own bureau. How happy, happy that I had my life, some of it, left. I, Mrs. Ashmead, excellent Christian woman as I had proudly thought myself, wanted more time to throw away the rubbish, arrange things properly, and then I knew there would be plenty of room. Room for what? Room for the missionary meeting, but more, room for more Christlikeness—a genuine interest in those for whom God gave his Son. I could, I would do something. I got up and kneeled down in the moonlight by the window and thanked God for that dream. *He* sent it, dear, to show me my mistake.

"Wednesday it rained and the wind blew a perfect gale, but I went to the missionary meeting. I doubt if a cyclone could have kept me at home. I've been ever since—I love to go. I'm trying with the dear Lord's help to throw away the rubbish, to put things in order. It's missionary day to-morrow, Mrs. Stowe. Will you go with me?"

"Yes, I will," said Mrs. Stowe, softly but firmly. "I'll go," and she went.

Sisters, will *you* go?

A. N. YOUNG.

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Questions and Answers on Mormonism

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QUESTIONS AND ANSWERS ON MORMONISM.

I

Historical Points.

QUES.—Who are the Mormons?

ANS.—They are the people who have accepted the religion which was taught by Joseph Smith.

Q.—When and where was Joseph Smith born?

A.—At Sharon, Windsor County, Vermont, on the 23d day of December, 1805.

Q.—Where did he subsequently live?

A.—He removed with his parents to Palmyra, N. Y., when he was but ten years of age.

Q.—What was the character of his parents?

A.—They were ignorant, superstitious, intemperate, untruthful and dishonest.

Q.—What occurred in 1819 to influence his life?

A.—When Joseph was fourteen years of age, there was an exciting religious revival in the vicinity of Palmyra, and young Joseph Smith became very much wrought up over the subject of religion.

Q.—What did he say of himself?

A.—He said that he went to a neighboring woods to pray, and that he asked God which church he ought to join.

Q.—What answer did he claim to have received?

A.—He said that God appeared to him and told him that all the "sects" were wrong, and that he should join none of them.

Q.—What further claim did he make?

A.—He affirmed that in 1823 the Angel Moroni (a fictitious name) appeared to him and told him that God had chosen him to do a great work as His prophet, and that there were certain records inscribed upon golden plates which were buried in the hill Cumorah, near Palmyra, N. Y.

Q.—What did he assert concerning the alleged records?

A.—Joseph Smith represented that the golden plates contained the records of the Jaredites, the original inhabitants of America, and the records of the Nephites and Lamanites, who came after, the latter having been the progenitors of our Indian races.

Q.—What else did he claim to have found by following the instructions of this fictitious angel?

A.—Two transparent stones set in silver, which he represented to be the ancient Urim and Thummim, through which he was able to read the writing upon the plates and to translate it into the English language.

Q.—What did he claim concerning these records?

A.—He claimed that he had received them from Moroni in the year 1827; that he translated so much of them as the angel instructed; that he did this by means of the Urim and Thummim; that he then returned the golden plates to the Angel Moroni.

Q.—How did he account for the origin of the alleged records?

A.—He represented that they were an abridged record prepared by Mormon, an ancient prophet, who had handed them down to his son Moroni, who in 420 A.D. buried them in the hill where they were found by Joseph at the direction of this same Moroni, who had in the meantime become an angel of God.

Q.—Is there any truth in Joseph Smith's claim that he found such records upon golden plates,

or that he received any such revelations concerning them?

A.—It is all pure fabrication to deceive people.

Q.—How were Joseph Smith and his claim received at the time?

A.—Those who knew him did not believe him, because his own personal career up to that time had been one of indolence, untruthfulness and unscrupulous dishonesty. In his fortune-telling and treasure digging he had generally managed to get his associates to do the work while he did the prophesying. His own bad record, together with the absurdity of his claims, made it impossible for him to gain followers among those who knew him, except the few who, with himself, were concerned in the perpetration of the fraud.

II.

The Book of Mormon.

Q.—What was done with the alleged translation from the golden plates?

A.—It was published and called the "Book of Mormon." The first edition was copyrighted, and the name of Joseph Smith appeared as author and proprietor.

Q.—What is the true origin of the Book of Mormon?

A.—Solomon Spaulding, who had made a failure of his attempt to be a minister of the Gospel, had written a story of ancient America in the form of a novel, not intending to deceive any one, but merely for his own recreation and with the hope of having it published and making some money out of it as a work of fiction; but it was so devoid of literary merit that he could not find a publisher. This manuscript Joseph Smith and Sidney Rigdon found, and appropriated to their use, changing it to suit their own religious views.

Q.—What was the original motive in publishing this so-called Book of Mormon?

A.—The original motive seems to have been merely to publish it as a money-making scheme, but as such it proved to be a failure so far as the sale of books was concerned. However, some credulous people were found who were not acquainted with Smith's character, and who were ready to believe that the Book of Mormon was history. This suggested a new way of making money, namely, by duping people to become religious followers, pay tithes, etc. After Joseph Smith found that he could use the Book of Mormon as a sacred book upon which to base a religion and gain followers who would support him, he invented the story of the angel, the golden plates and the Urim and Thummim, in order to account for the origin of the book as divine.

Q.—How do the Mormons of to-day look upon the Book of Mormon?

A.—They regard it as superior to the Bible, because they believe it is a later work, that it was translated by inspiration and that it is thus free from the errors of transcribers and fallible translators.

Q.—What other peculiar books do the Mormons hold to be sacred Scripture?

A.—They believe in the "Pearl of Great Price," alleged to be an ancient record which dates back to the days of Abraham, and which Joseph Smith also claimed to have translated into the English language. They believe also in the "Doctrine and Covenants" as a series of special revelations from God through Joseph Smith for the guidance of the people in this dispensation. They regard the last of these as more binding upon them than any or all of the older revelations, because they were given especially to them, while the older revelations were especially intended for the people of other days.

III.

The Mormon Church.

Q.—What class of Revelations do the Mormons consider to be more binding upon them than even the "Doctrine and Covenants?"

A.—They believe that the President of the Mormon Church is the "Prophet, Seer and Revelator" of the Church throughout the world; that he is, in fact, the very "mouthpiece of God;" that he gets such revelations from God from day to day as the people of this age need for their guidance; that his words, together with the words of the other members of the Mormon priesthood, constitute the "living oracles" of God for the government of man in all things, "temporal as well as spiritual," and they believe that these so-called "living oracles" are of far more importance to the people of this generation than all written revelations combined.

Q.—When was the Mormon Church organized?

A.—On April 6, 1830. It is called the "Church of Jesus Christ of Latter Day Saints."

Q.—What is the technical name of the people who constitute the church?

A.—They are called "Latter Day Saints," though usually they call themselves Mormons.

Q.—When are they most careful *not* to call themselves Mormons?

A.—When on a mission, the elders as a rule do not so designate themselves, wishing to escape the odium which is associated with the name Mormon, because of the vile doctrines and practices of the people of that name.

IV.

Political Power.

Q.—What is the estimated number of Mormons?

A.—About three hundred thousand in the United States. There are also large settlements of Mormons in Canada and Mexico.

Q.—What is the present rate of increase in the Mormon Church?

A.—Their figures show a net increase of between sixty and sixty-five thousand during 1897—a ratio of over thirty per cent. The same ratio of increase would give them a membership of about 12,500,000 in fifteen years, or enough to distribute over 70,000 voters into every State in this Union, provided they, in the meantime, secure woman suffrage, as they aim to do whenever they have the power. This would give them the balance of political power in nearly every State in this country.

Q.—In what part of the country is their stronghold?

A.—In the Rocky Mountain region, especially in Utah, where they have absolute political control. In Idaho, Wyoming, Colorado and Nevada they hold the balance of political power, as well as in the territories of Arizona and New Mexico.

Q.—Of what advantage is this political strength?

A.—It not only gives them great influence in the government of those States, but they gain also undue influence in the counsels of the government at Washington.

Q.—What is their evident aim?

A.—It has been the ambition as well as the teaching of the Mormons from the beginning that it is the mission of their church to control first this continent, and ultimately to rule the whole world.

Q.—What political authority is claimed by the Mormon priesthood?

A.—It is claimed and taught that the Mormon priesthood has "*the power and right to give laws and commandments to individuals, churches,*

rulers, nations, and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn, or reprove them by the word of the Lord;" i. e., the word as revealed to the Mormon priesthood. (See Pratt's Key to Theology, pages 68 and 69.)

Q.—What do they teach concerning other governments?

A.—They teach that "*All merely human religions or political institutions, all republics, states, kingdoms, empires, must be dissolved,*" in order to make way for the "*universal, eternal government of the Saints of the Most High*" (i. e., the Mormons.)

Q.—What are some of the advantages which the Mormons have already secured by their political influence?

A.—They have secured Statehood for Utah, which is virtually admitting the Mormon Church as a State of the Union; they have secured the appointment of prominent polygamists to office by the President of the United States; in July, 1898, they secured the appointment of so bigoted a Mormon as Elias S. Kimball as Chaplain in the Army, and they elected Brigham H. Roberts, an avowed polygamist, as Representative to the LVI. Congress. Although Mr. Roberts was excluded from Congress in obedience to the overwhelming demand of the people, yet the Mormon Church has thus far been able to prevent the passage of anti-polygamy laws in Idaho and the submission of an Anti-Polygamy Amendment to the Constitution of the United States.

Q.—What are they doing to extend their political power and to hasten the day when they shall have "universal dominion"?

A.—They are now sending missionaries to all parts of the United States to make "converts."

They have had about 2,000 of these missionaries in the field during each of the past few years, and they are constantly increasing the number.

V.

Mormon Methods.

Q.—What methods do they use to secure "converts"?

A.—They keep back the most objectionable part of their religious views until the new "converts" are in the Church; they misrepresent the facts in regard to the real situation in Utah, and use the Bible in their mission fields in such a way as to give the impression that it alone is the foundation of their religious belief; they introduce their "later revelations," their views of God, polygamy, etc., after the new "converts" have become identified with them.

Q.—What agencies aid in deceiving the people of the East as to the real Mormon situation?

A.—The petty politicians, a large part of the secular press, and also many real estate speculators in Salt Lake City, who misrepresent the facts in order to induce victims to come to Mormondom and buy real estate.

VI.

Mormon Doctrines.

Q.—What are some of the characteristic doctrines of Mormonism?

A.—The Mormons teach that God is an "exalted man" and polygamist; that there are many gods; that the men of to-day may become gods by living up to the Mormon "principles," including polygamy. They believe in baptism for the dead "by proxy" for the salvation of their rela-

tives who died without the faith; that their church is the only true church, and that there is no salvation for one who apostatizes from Mormonism except to shed his blood in order that he may be saved in the next world. This is what is known as "the doctrine of blood-atonement."

They believe that Christ was a man and became God by practicing polygamy; that sin is necessary to development and progress, and therefore Adam, who was God the Father manifest in the flesh, "sinned that man might be;" that Christ, "our Elder Brother," the son of the Adam-god by natural generation, paid the penalty for original sin, but that for our own sins we must "work out our own salvation" by being baptized into the Mormon Church, obeying the priesthood, and paying tithes to the Mormon Church.

Q.—Do the Mormons teach and practice polygamy to-day?

A.—Yes; they both teach and practice this anti-American and anti-Christian doctrine all through Utah, and wherever they are organized in Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico; and they teach it, too, in their Eastern mission fields whenever they find people who are "prepared to receive" such "higher doctrines."

Q.—What statement has recently been made by Lorenzo Snow, the new President of the Mormon Church?

A.—He stated that the Mormon Church had not practiced polygamy since 1890, when President Woodruff issued his so-called "manifesto" pretending to "suspend" the practice of polygamy.

Q.—What proves the falsity of President Snow's words?

A.—It has been conclusively shown that there were over 1,000 polygamous children born in

Utah during the first two years after statehood, to say nothing of the large number of which nothing is known. It must be remembered, however, that President Snow's denial was only intended for the benefit of such American citizens as cannot endorse polygamy, because such people are regarded as "dogs" or "swine," and "not worthy" to know what is going on in the Mormon harems.

If you read Mormon Doctrine and Covenants, sections 19 and 41, you will there learn that the Mormons are commanded by "direct revelation" to lie about all their teachings to all people who are not Mormons. The reason given for such falsehoods is in these words: "*For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.*"

Q. What clause concerning polygamy did the Mormons insert in their State Constitution?

A.—In order to meet the demands of public sentiment in the East, and to obtain Statehood, they adopted a clause forbidding the practice of polygamy. It was done with the expressed intention on the part of the Mormons that the said clause should never be enforced, and it has not been enforced since Statehood, except that a few men were allowed to "plead guilty" or be convicted and receive a nominal sentence, in order to deceive the country by making it appear that the Anti-Polygamy laws in Utah can be enforced without a constitutional amendment.

VII.

Historical Summary.

Q.—Give a brief history of the movements of the Mormon Church from its beginning until the present time.

A.—The Church was first organized at Man-

chester, Ontario County, N. Y., on April 6, 1830. In January, 1831, the members moved to Kirtland, Ohio, which was to be the New Jerusalem. They soon became involved in trouble with their neighbors, and were obliged to flee to Missouri. The troubles assuming the proportions of a civil war, they were obliged to flee to Illinois. Here they prospered until 1844, when Joseph Smith was lynched, and the people were again compelled to flee from their homes. Brigham Young became President of the Church, and led the Mormons to the Rocky Mountain region. On July 24, 1847, they reached the place where Salt Lake City now stands.

Q.—From what cause did their troubles arise which made it necessary for them to flee beyond the borders of civilization?

A.—There were many minor causes, but the chief one was the fact that they were determined to practice polygamy and to rule the people by their anti-American priesthood government.

Q.—Give some of the advantages of their location.

A.—The lands which they occupy are among the most fertile in all this country. Even when they first reached Salt Lake Valley they found an abundance of green pasturage for their cattle, and an abundant harvest followed the first sowing of seed. The mountains of Utah have untold mineral wealth; the climate is delightful and the most healthful. From a political standpoint they occupy a strategic and commanding position, where at the present time a minimum number of votes can have a maximum influence over legislation at Washington. The thoughtful observer cannot resist the conclusion that the people who can control that section of country are bound to have a great influence in shaping the destiny of this nation.

VIII.

Attitude toward Mormons.

Q.—What should we, as American citizens, do to check the advancing power of Mormonism?

A.—If we would be true to our homes and our country, we must inform ourselves in regard to the character and methods of this dangerous foe to our American institutions, and we must arouse public sentiment so as to make it impolitic for the politicians and our National Government to make any more compromises with this religio-political monstrosity.

Q.—What is our duty as Christians towards those who have been duped into following after the false gods of Mormonism, and towards those who have been born under its sway and who know nothing about the pure religion of Jesus as taught in the Bible?

A.—If we would be true to the Saviour, who died for them as well as for us, we must do all we can to save these people from their lost condition by presenting the Gospel in such a way as to enable them to understand it. Because of their horrible idea of God, Christ, man, sin, redemption, etc., it is impossible for those who have been born in Mormonism to understand the Gospel of Christ without much careful instruction, such as cannot be given in the ordinary preaching service. Experience has proved that the most careful *Christian training* is absolutely necessary for the evangelization of the Mormon people.

Q.—What special reason have we for urging mission work among the Mormons at the present time?

A.—The fact that the Mormons are sending thousands of missionaries here to the East ought to stimulate us to make a special effort to Christianize the Mormon people, since it is now evi-

dent to all well-informed people that their power in Utah must be broken, lest they will Mormonize our own communities.

IX.

Presbyterian Mission Work Among the Mormons.

Q.—When and where was mission work in Utah begun by the Presbyterian Church?

A.—In 1871, at Salt Lake City. The First Presbyterian Church of that place was organized by the Rev. Josiah Welch, the meetings being held in a stable loft.

Q.—When was mission school work begun among the Mormons?

A.—In 1874 two mission schools were opened, one at Mount Pleasant, Utah, under Dr. D. J. McMillan, and one at Salt Lake City, with Prof. J. M. Coyner as teacher. The care of these schools, together with that of all other mission schools, was assumed by the Woman's Board of Home Missions.

Q.—What is the present (1900) number of mission schools?

A.—There are 28 schools, with 58 teachers and about 2,000 pupils in these schools. Three of the schools are in Idaho. The others are in Utah.

Q.—Name some of the beneficial results of this mission school work among the Mormons.

A.—Several thousand children who would otherwise have grown up in dense ignorance have had Christian training in these schools. A fair percentage of these have become Christians, and many more of them have been so impressed with the religious instruction which they have received that they are seeking for more light, and are thus growing out of Mormonism into Christianity. All of them are better citizens than

they could have become without the mission school, and they are much better prepared to hear and understand the truth when preached to them than they could have been if they had never been taught any other than the Mormon idea of God, Christ, man, sin and redemption. Many of the mission school pupils have attended high schools, and a few have gone to college. Some of them are to-day ministers of the Gospel; others are mission teachers, and many more are Sunday-school teachers Nearly every trade and profession has in it useful men and women who received in the Utah mission schools their first desire or impulse to become true men and women. All these are helping to break down the tyrannical power of Mormonism, which enslaves both soul and body. Christian education has proved to be the God-ordained means of overcoming the evils of Mormonism and to make its devotees free men and free women in Christ Jesus.

Q.—Are more of these mission schools needed among the Mormon people?

A.—There are still over fifty towns in Mormondom, ranging from 500 to 2,000 in population, where the rising generation have no Christian instruction. In these Mormon towns the pretended public schools are Mormon sectarian schools under another name. The Mormon religion is more carefully taught than reading, writing or any branch of education. Unless the mission school is planted, and the true Christian religion taught, the children and young people of these towns have no prospect of anything else than to grow up to be slaves to a wicked system and to swell the ranks of the Mormon missionaries who are overrunning our country to gain "converts" to the same degrading faith.

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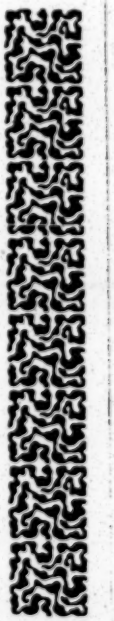
Our Nation's Wards and Their Progress



BY

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(PANSY)

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....The Indians....

The limits of this paper will not admit of one's giving a nation's history; yet I cannot but feel that, in order to understand the Indian of to-day we must go back to the days when our great forest oaks were saplings and the old earth belonging to the new world knew nothing about the white man, slip with him in his canoe down the solemn waters of some of the great lakes or winding rivers, and hear with him the whisperings of the spirits of the woods and caves.

Those awful Pukwies, that every Indian knew and feared! Tiny creatures were the Pukwies; but oh, so powerful! Servants they were of the great god of Sleep. Suppose they were angered from any cause. Then they would put an Indian to sleep in an hour when he ought to be awake and alert, and untold mischief would result. Very quiet, therefore, were the Indians as they glided over the waters or trod, with moccasined feet, in swift silence the great forests, lest they disturb some watching Pukwie.

It is now well known that this belief in the tiny Pukwies was very general among the tribes, and is one of the hints that, followed up, will give us a better understanding of Indian fears and superstitions.

Studying the home-life of the Indian, we discover how general was the belief in the sacredness of blood relationship, and in the duty of avenging family wrongs with blood. It was probably such marked characteristics as these that gave rise to the theory that the Indians were the lost tribes of Israel; and it is certainly most interesting to note the similarity of many of their customs and opinions to those of ancient Israel.

Their language is a fascinating study. Take, for instance, their method of communicating by fire in accordance with pre-arranged signals. With a fire made of damp wood, kindled on some conspicuous hill-top, covered by a damp deerskin until the flame is smothered and the smoke has gathered, then the skin lifted carefully, the smoke rolls up in great white balls—up, and up, and up—carrying for miles in all directions the message to be delivered.

Another signal, giving a different message, is a straight, white column of smoke; and still another, a shaft of flame—telegraphic signals, spelling not words, but facts. Mr. Charles Bartlett, who has made

an exhaustive study of the Indian, in speaking of this system of signals, says:

"One would like to know what the Indian thinks of those portions of the Bible that tell of the children of Israel being led by a column of smoke by day and a pillar of fire by night. Certainly they could understand it. All their lives they have been led by pillars of fire and cloud."

Of course, the most interesting study is connected with the religious nature of the Red Man. It is intensely interesting, for instance, to find how universal and all-pervading was their belief in God. A favorite statement of infidel writers, it will be remembered, is that a just God would not reveal himself simply to a chosen handful of humanity, but to all the world. Students of the Red Man's past discover that, undoubtedly, God was in some way revealed to them so that they believed that they saw his hand and heard his voice. We find also that they were firm believers in the doctrine of immortality. Crude and fanciful as were many of their ideas, the germ of truth was there that man possessed a part over which death had no power; in other words, that man was a spirit, and was linked in some way forever and forever to the Great Spirit, through Whom he existed. Not only praying, but fasting, as religious

duties, are found among many tribes—notably, for instance, the Dakotas. The eighth birthday of the Dakota boy was marked by a consecration service. He must go alone at break of day to some solemn hill-top, where only the Great Spirit could see and hear, and spend the entire day. No food must be eaten, no friend must go to him. He must sit alone and think, and at intervals he must say: "O Wakondah, have pity on me and make me a great man." At sixteen this period of prayer and fasting must extend over two days, and at eighteen it was a four days' fast and meditation.

Moreover, the primitive Indian had his time of thank-offering and of special sacrifice to the Great Spirit. Do you know the old Delaware chief Tecaughretanego, who lived long ago in what is now the state of Ohio? Behold him, after many weeks of wasting fever, able to go outside his little lodge once more, and his first thought was a thank-offering.

He built a fire before the door of his wigwam and laid thereon a single leaf of tobacco. Then bowing before it, he offered this prayer;

"O Great Spirit, this is my last leaf of tobacco, and I know not when I shall get another. Thou knowest how fond I am of

tobacco, but I freely give this last leaf to Thee, and I thank Thee for restoring me to health once more."

It is possible that modern civilization might learn from the poor Indian. It was this same old chief who gravely rebuked an irreverent white man who had been amused at the definiteness of the Indian's prayer with these words: "You white people do not understand the goodness of the Great Spirit. We Indians have nothing, and we call upon Him, and it is wonderful how He delivers us."

The life of Blackbird, the great Ottawa chief, furnishes very suggestive reading. Study the twenty precepts he laid down for the government of his tribes and you will discover that, with the single exception of the Sabbath law, every direction involved in the Ten Commandments is distinctly taught therein. Mr. Bartlett, in speaking of these and kindred teachings, makes this remarkable statement: "The truth is, our forefathers, had they looked with careful eyes, could have seen branches of the golden rule all about them in the wilderness full-flowered and flourishing."

This brings us logically to the next leaf in history which one hates to turn, because we find there a record of national shame.

"The Wards of our Nation" is the

smooth-sounding phrase that has awakened the indignant sarcasm of our own Dr. Thompson, and if we carefully study the story as he has reviewed it in the *Assembly Herald* we shall conclude, I believe, that he was not too severe.

It is true that as a nation we began our relations with the Indians under great disadvantages, because away back, before American history was written, the English and the French had taught the Indian to hate us; but every thoughtful student sees how golden was our opportunity to reverse the lesson. For a time it seemed that we were to succeed. You remember the old Indian cemetery at Stockridge, Mass., and the shaft that has engraven on it "The friends of our fathers?" Early records prove that this inscription is true. The Indians began by meeting kindness with kindness, and good faith with good faith. But the after-records! *Their* story can be written in two words: "Driven Out!" and ours in three: "Fair Promises Broken!"

Look where we will, we are compelled to blush over the same story. From Massachusetts, from Ohio, from Wisconsin, steadily, relentlessly they were *driven* out and on.

To-day we have reservations for these wards of ours. Says Dr. Thompson, "Re-

servations, it should be explained, are pens where about two hundred thousand of the natives of America have been provided with perpetual savagery." And, after presenting a column of glaring facts for our blushing consideration, he closes the paragraph with this pertinent sentence: "We who reach across the Pacific in restless adventure to see what we can do with savages and semi-savages, have been stolid and stupid and conscienceless to the chance God flung into our bosoms."

Despite all that as honest Americans we are compelled to admit in our relations with the Indian, thank God, there is a bright side.

If the nation has been recreant to its trust, and the church has by no means done its full duty, yet it has done something. The old leaven of the Gospel of Jesus Christ has been true to its immortal nature, and to-day there are Christian Indians by the hundreds and thousands. Look up the records. Through New York State, through Pennsylvania, on to the West, in Wisconsin, Dakota, Washington, Oregon, Arizona, Alaska, everywhere that the Indian has fled from national persecution, can be found among them Sunday schools, churches, Bibles, Christian homes. Until now one strong writer who has studied the subject

exhaustively says: "The chasm between a savage and a civilized life has been safely passed; the Indian of to-day is a new man, with new and pressing needs."

A word just here about some of those needs.

Of course, the marked one now, as always and everywhere, is money with which to carry on the work in a royal manner, as become the fellow workers of the King. Educated teachers and an educated ministry are needed everywhere. After almost two thousand years of Christian living, ought a band of Indians to have to journey four hundred miles to another band of Indians to ask them about the way to heaven? There are members of missionary societies who do not know that that is a bit of actual history.

Again, from every source whence reliable information can be had, comes back to us the same cry for: "Suppression of the liquor traffic wherever the excitable Indian has found a stopping place." No new need is this. The cry has been sounding through the years, but it grows stronger and more urgent as the years go on, and the alcohol chief sweeps into drunkard's graves Indian victims by the hundreds.

Again: Let it be known and remembered that we as a nation have been for years

composedly stealing from our brother, the Red Man, even the water that he ought to drink. Think of the Arizona Reservation, and of the white man tapping the water-courses above it, so that the peaceful, well-to-do tribes who tried to make home there, reached the verge of starvation in a little while! The latest Indian intelligence that we have, declares that a most pressing need for this people is a reservoir of their own, so making it possible for them to cultivate again their once flourishing and now ruined wheat fields. Surely, we of Philadelphia ought to be in hearty sympathy with any effort looking toward a better water supply for any people under the sun; and now that we have found these "wards of our nation" in like distress with ourselves in this matter, nay—shall we say in even greater distress?—undoubtedly our prayers and our energies will be speedily turned toward their help.

There are other needs for which we have not time, but may we not now refresh ourselves with a few pregnant facts? Where shall we begin? There is literally an "embarrassment of riches."

Suppose we have a contrast or two.

Thirty years ago the Indians of South Dakota went on annual pilgrimages to a certain chosen spot, where their great war

dance was held, which, with all its attendant horrors, used to make our blood run cold to read about. Last year these same Indians, twelve hundred strong, went from their various tribes as delegates to the Indian Conference held on that same ground, where they discussed together such topics as these:

"What makes a good citizen?"

"What constitutes a good home?"

"How can we make our Sabbath schools greater blessings still?"

Think of it! On the very spot where the awful war dances used to take place.

Thirty years ago, not a single Christian Indian in all Dakota; heathen temples on all their hill tops, heathen shrines in every household. Now, four Presbyterian churches in the Indian Reservation, all of them in vigorous growth, and a community where the Sabbath is so carefully kept that favored Philadelphia might follow their example with great profit.

Thirty years ago, the Klinket Indians, of Alaska, were at war among themselves. Death was the penalty with them for the most trivial offences. Life and death were in the power of the chief, and he punished whom he would without trial or formal ty. To-day, fully one-half of the population in that reservation are living consistent Chris-

tian lives, and the entire community is law-abiding and peaceful. They are a people hungry for the truth. In their churches they think nothing of—nay, they demand—a prayer-meeting two hours long, and then linger wistfully with an appetite for more. Might not some people not compelled to live on reservations take lessons of them?

Nor do they content themselves in their prayer meetings with smooth-sounding generalities. Witness the following:

A woman who had lived a bad life professed conversion, and was received into the church. Soon afterward she complained in the prayer meeting that some of the Christians did not accept her professions of reform as fully and treat her as cordially as she thought they ought. Then up rose one of the elders:

"Brethren," he said, "Paul was not at once received by the saints at Jerusalem after his conversion, and he made no complaint. Let the sister wait and live her changed life, and let every Christian try to be as wise as Paul."

Now, just glance at the Indian tribes in Idaho. The gospel leaven was not sent to them at all until 1837. In 1897 we find a company of them, twenty-five in number, journeying with their pastor a three weeks' journey, seventy miles of it across a desert,

their purpose being to carry the story of Jesus Christ to a wild and heretofore neglected tribe of Indians at a place called Ross' Fork. In 1899 we find that same people voting unanimously to give their pastor a six months' leave of absence, and supply their church meanwhile themselves, while he went back to Ross' Fork and labored among those still neglected tribes. Of course, there was fruit from such labor. Our latest news from there report a church at Ross' Fork with seventeen members, who have set to work to build them a chapel in which to worship God, and the mother church that went to them in their wildness three years ago, has voted to pledge three hundred dollars toward the work. Think of it! We have home missionaries among the Indians.

I am simply appalled at the magnitude of my subject. "Our Nation's Wards and their Progress," was the topic given me, and while I feel that I have exhausted your patience, I have really only glanced at the facts. However I may have wearied you, I confess that I have roused myself to a white heat of enthusiasm for the Indians. I have found progress everywhere; found such startling leaps in the Christian life, such self sacrifice and divine endurance and holy zeal, as has brought the blush of shame

to my face over the contrast that my own life presented. And I have been impressed anew, and am jubilant over the fact that the gospel of Jesus Christ is a leaven, working by the power of the Holy Spirit, that is able to transform any life which will submit to its influence.

And in view of what I have learned and felt and foresee, I want to make the prayer of the old Choctaw chief mine own. This is it, word for word:

"Give me, O Lord, a clean heart, a white heart, a true heart, and a big heart; big enough, O Lord, to fill my whole body."